

Echnologies of Ethical Education of Students on the Basis of National Spiritual Heritage

U. J Ochilov

Karshi Institute of Irrigation and Agrotechnology at the National Research University
"TIQXMMI" Teacher of "Humanities"

Annotation: The article provides for the use of the spiritual heritage of Central Asian thinkers in the education of schoolchildren through socialization and the formation of positive criteria in the younger generation. There are also examples from the works of great scientists, the creative path and life of each of whom is an excellent school for young people.

Keywords: spiritual heritage, spiritual thinking, morality, kinship, community and partnership in the community, moral maturity, honesty and purity, faith and conscience, spiritual qualities.

INTRODUCTION. The social, economic, historical and spiritual changes taking place in our independent country, which is rapidly becoming one of the fastest growing countries, the national-spiritual and religious values and self-awareness of our people, especially the spiritual heritage of our ancestors in the socialization of students, and national and universal values. began to feel the need for moral education based on use.

It should be noted that independence has created important conditions for the restoration of national values, historical traditions and spiritual wealth of the peoples of our country, enriching it with new content. Important reforms are also being carried out in the education system of our country, in which moral education has a special place. According to him, the main task in the process of educating students is to educate them on the basis of national spiritual heritage, to study the traditions of our people, such as enlightenment, tolerance, hospitality, concern, honesty, kindness, honor and inculcate them in students. It is true that it is through these qualities that it is effective to form a sense of respect for the life and work of ancestors, first in the heart of each person, and then in the heart of others.

It is especially important to teach students the historical heritage and spiritual values. As a result, the student develops a personal attitude towards them, and gradually the child's spiritual worldview begins to take shape. Today, in such an era of globalization, if students learn to approach the past of our people with respect and pride, it is inevitable that they will achieve new things in their future lives.

Therefore, the goal cannot be achieved without shaping the minds of students national moral qualities, dreams, beliefs, worldviews on the basis of national spiritual and historical heritage. To do this, of course, we must have only national educational skills in order to ensure that our children, who are our future, are brought up harmoniously and morally.

LITERATURE ANALYSIS AND METHODOLOGY. Resolution of the President of the Republic of Uzbekistan No. PQ-3420 describes this period as follows: His invaluable contribution to the development of the holy religion of Islam has been rightly recognized by the world scientific community"[1].

In addition, in the early Middle Ages, along with the exact sciences such as mathematics, astronomy, physics, chemistry, geodesy, pharmacology, medicine, created by our great ancestors in the fields of history, geography, philosophy, culture and art, architecture, great scientific ideas

and discoveries. Despite all the difficulties and hardships of their time, these scholars and thinkers have always remained true to their duty to the advancement of science, humanism and enlightenment, and have shown true spiritual courage, and their great services to our people and humanity, especially, has earned the respect and attention it deserves during the years of independence.

DISCUSSION. The scientific heritage created by our great ancestors and astonishing the whole enlightened world today is the spiritual property of not only one nation or people, but of all mankind, and this priceless wealth is a source of wisdom and knowledge for new and new generations, serves as.

This means that today's youth must create a Third Renaissance period in Central Asia worthy of their ancestors. After all, the long history of our people, its unparalleled culture, courageous ancestors, the heritage of invaluable ancestors always motivate us to make new discoveries, new milestones.

Such great human qualities can only be formed in a peaceful, stable, independent country. To this end, one of the main tasks of the period is to educate every age in the spirit of patriotism and respect for the national spiritual heritage of our ancestors.

Today in our country, extensive systematic work is being carried out in such priority areas as the physical, intellectual and moral development of the younger generation, educating them in the spirit of respect for our national historical heritage, national and universal values based on the sources of Islamic culture. "... to develop measures to preserve the historical heritage, customs and national educational traditions of our people, to strengthen the atmosphere of inter-religious tolerance, interethnic harmony and mutual love among the general population, especially among our youth" [2] priorities are defined. In this regard, in the scientific works of hadith scholars such as Imam Muhammad ibn Ismail al-Bukhari, Imam Abu Isa at-Termizi and Al-Hakim at-Termizi, to substantiate the pedagogical solutions of the application of spiritual-moral, educational views of man in the spiritual upbringing of the younger generation. Of particular importance is the comprehensive implementation of scientific research on the heritage, in particular, the professional skills that serve to ensure behavior, ethics, the spiritual and moral aspects of socio-pedagogical knowledge.

In this regard, a number of decrees and resolutions of the President of the Republic of Uzbekistan, including the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2019 No 1059 "On approval of the concept of continuous spiritual education and measures to implement it" For the I-XI grades of educational institutions (the subject "Education" was introduced, combining the disciplines "Ethics", "Sense of Homeland", "The idea of national independence and the foundations of spirituality", "History of Religions").

Spiritual and moral knowledge forms spiritual skills and competencies in student activities. Thus, the improvement of spiritual and moral education arises in the fact that students acquire the basics of various social sciences and humanities in school. Improvement of spiritual and moral education is achieved through spiritual and moral education. We can see this in the hadiths narrated by Imam al-Bukhari, "There is no salvation other than knowledge and there is no salvation," or "Seek knowledge from the cradle to the grave." Knowledge is reflected in the relationships and attitudes of students in ethical norms. Improving the content, form and methods of the educational process plays a special role in improving the spiritual and moral education of students. It depends on the teacher's level of knowledge, pedagogical skills, artistry, potential. The theoretical knowledge, practical skills and abilities acquired by the students in the lessons are reflected in their life, behavior, attitude to people in society. Spiritual and moral education brings every person into the world of culture and enlightenment.

Moral education is combined with the teaching process. The great German pedagogue A.V. Disterveg points out, a teacher who knows how to teach well also educates well. The success of the moral education process depends on the level of the students and the teaching staff. To do

this, the team must be friendly and cohesive, the children must be disciplined. The success of moral education is ensured by such a planned and clearly purposeful and concerted implementation of educational work. It should not be forgotten that A.S. Makarenko said that "five low-skilled, five-headed teachers are better than ten highly qualified, self-employed teachers" [4]. Creating a positive emotional environment at school has a beneficial effect on the process of moral education. In this regard, the following methods can be recommended in the moral education of students on the basis of national spiritual heritage:

first, to ensure that students follow the general and uniform rules of the school through the use of methods of explanation, teaching, conversation, debate, lecture, encouragement, punishment;

secondly, exercises and training in the formation of moral habits and the organization of various activities for children;

thirdly, various holiday events such as "Independence Day", "Navruz Holiday"; effective organization of literary evenings on the theme "Oriental thinkers are the founders of world civilization";

fourth, the effective use of interactive methods in raising the level of educational hours, "Education" lessons;

fifth, the use of the media in cinemas, television programs, including broadcasts such as "Father's word is the eye of the mind";

sixth, to organize student meetings with labor veterans, scientists and war veterans, mothers of many children, elderly believers, pilgrims;

Seventh, the Qur'an, Hadith, Kaykovus' Qobusnoma, Yusuf Khas Hajib's Qutadg'u bilig, Nasir Khisrav's Saodatnoma, Ibn Sina's Donishnoma, Saadi's Gulistan, "Boston", Navoi's "Mahbub ul-qulub", Babur's "Boburnoma", Abdulla Avloni's "Turkish Gulistan or Morality".

CLEAR CONCLUSIONS AND PRACTICAL SUGGESTIONS. On the basis of improving the spiritual and moral education of students, they show a number of qualities. They are: self-management, constant self-criticism, self-searching for shortcomings, self-assertiveness, conscientiousness of concrete actions everywhere, self-education, identification of strengths and weaknesses, moral education, good knowledge, the development of moral feelings, purposefulness, courage and determination, independent thinking, assertiveness, initiative, independence, self-control and self-control.

CONCLUSION. In pedagogical activity, whether he is a primary school teacher or a senior class teacher, the content of spiritual and moral education in lessons is based on the national and spiritual heritage, traditions and customs inherited from our ancestors, Islam and hadith. It is expedient to enrich the hadith ideas of our scholars. This is because these methods form the basis of moral education and serve to improve the spiritual and moral education of students.

List of used literature:

1. Resolution of the President of the Republic of Uzbekistan. On measures to establish the Center of Islamic Civilization in Uzbekistan under the Cabinet of Ministers of the Republic of Uzbekistan. December 1, 2017 // No. PQ-3420. [Electronic resource] <https://lex.uz>.
2. Resolution of the President of the Republic of Uzbekistan. On increasing the effectiveness of spiritual and educational work and raising the development of the industry to a new level. July 28, 2017 // People's Speech, July 29, 2017. PQ-3160-son. [Electronic resource] <https://lex.uz/docs/4071203>
3. Address of the President of the Republic of Uzbekistan Sh. Mirziyoyev to the Oliy Majlis. December 29, 2020.
4. Pedagogy / A. Q. Under the general editorship of Munavvarov.— T.: Teacher, 1996.
5. Adizov B.R. "Theoretical bases of creative organization of primary education", Tashkent: "Science", 2007.
6. Adizov B., Najmiddinova G. "General didactics", Tashkent - 2008.